

Volume XXXVI

OCTOBER, 1961

Number 4

The Alumni Bulletin

Bangor Theological Seminary



Scripture: Its Authority In And Over The Church

Arnold W. Hearn

Prayer

Cornelius E. Clark

The Rev. Dr. George S. Brookes

Kenneth Brookes

Seminary News, Alumni Notes, Book Reviews
Library Announcements

THE PRESIDENT AND FACULTY OF BANGOR THEOLOGICAL SEMINARY
CORDIALLY INVITE YOU TO ATTEND

THE 1962 CONVOCATION WEEK PROGRAM

January 29, 30 and 31

THE BEACH QUIET HOUR LEADER

Dr. Theodore F. Adams
Minister of First Baptist Church
Richmond, Virginia

THE SAMUEL HARRIS LECTURER ON LITERATURE AND LIFE

Dr. Douglas V. Steere
Professor of Philosophy
Haverford College
Haverford, Pennsylvania

THE ENOCH POND LECTURER ON APPLIED CHRISTIANITY

Dean John C. Bennett
Union Theological Seminary
New York City

THE ALUMNI BULLETIN

Published Quarterly by Bangor Theological Seminary in the City of Bangor, Maine.

Alumni Advisory Committee: E. Charles Dartnell, '35, H. Travers Smith, '40,
Ralph H. Winn, '40.

Second Class Postage Paid at Bangor, Maine

The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXVI

OCTOBER, 1961

Number 4

Scripture: Its Authority In and Over the Church

By ARNOLD W. HEARN

Dr. Hearn, Associate Professor of Philosophy of Religion and Christian Ethics in the seminary, delivered this address on the occasion of the opening of the Seminary's 146th year (vice.)

THEOLOGICAL students, preparing for ministry in the church, have always devoted a great deal of their time to studying the history, literature and theology of the Old and New Testament. Once upon a time, they and their families and the congregations they would eventually serve shared a reasonably clear understanding of why this was so—and it was so just because the seminary catalogue said so. If one could believe that God dictated the words of Scripture and that the Bible says, God says, then the reason why it was clear, no matter what difficulties such study might entail.

Since the vigorous rise of the science of biblical criticism in the nineteenth century, there has been in Protestantism no inclusive consensus on the nature and significance of Scripture. To many the Bible has been an unresolvable problem, to others an irritating burden, to some an actual embarrassment. Why should the faith of Christians in the twentieth century be so closely bound up with a collection of texts which antedate all the discoveries of modern science, and which come from cultural contexts quite alien to our own?

Uncertainty and evasiveness and confusion over the role of Scripture have borne fruit in the general illiteracy with respect to the Bible which has developed in the church at large. I think of the gentleman who once rather self-consciously confessed to me his lack of biblical knowledge by saying that he would not even know where to look in the Bible to find the marriage service.

In recent decades, however, and against the ominous backdrop of the catastrophic events of the twentieth century, the Bible has, in some segments of the church, begun to come alive in a fresh way through a new discovery of its power and relevance and vital bearing on the life of the church, and theologians have begun to speak more frequently and more forthrightly of what is called the "authority" of Scripture.

One of the most noticeable characteristics of current Protestant thought is the increased frequency with which the adjective "biblical" is employed. "Biblical" seems once again to be the proper word to describe Christian truth, and the vocabulary of Scripture is proving itself somehow necessary to any attempt to do justice to the profoundest realities of Christian faith and life. There seems to be

some inescapable connection between the Bible and all that the Christian thinks, believes, feels, and does. Surely it is appropriate to begin this one hundred forty-sixth academic year of Bangor Theological Seminary with a brief consideration of some facets of the significance of the Bible, not simply for theological education, but for the life of the community of faith in which we are called to serve.

I

One way to approach the question is by underscoring the fact that Scripture is intimately involved in the life of the Christian church and cannot be understood without reference to that involvement. Apart from the life of the church, the biblical writings simply do not exist as Holy Scripture.

To be a member of the Christian church implies recognition that the Bible is somehow possessed of a unique, indispensable, and, in some sense, divine significance. Conversely, to recognize the Bible as uniquely and indispensably authoritative is—so far at least—to have identified oneself with the Christian community. Scripture may be potentially authoritative for every human being, but that authority is actualized only within the community of faith.

This involvement of the Old and New Testaments in the life of the Christian fellowship, however, embraces much more than the mere circumstance that the church is that peculiar people which obstinately persists in the quaint conviction that the voice of God may be heard speaking through a diverse and somewhat disorderly collection of ancient documents in a way in which that voice cannot be heard in all the noble wisdom of human culture. For even the origin of the Bible is inextricably embedded in the experience of the very community which looks to it as providing a rule or standard somehow binding upon itself. The Bible did not produce the church; the church produced the Bible. (And "church," in this context, includes ancient Israel as well as Israel's transformed but continuing existence as the new Israel.) The church existed prior to the Bible. The biblical writings emerged out of the life of the community of faith. And the

same community determined the extent of canon, deciding which of the many writings that had appeared in its history should be accorded the status of sacred Scripture; which should not. Similarly, it is due to the agency of the church that these documents have been preserved, translated, and disseminated down to the present day.

But the intimate involvement of Scripture in the life of the community includes more than the fact that the church—the body which acknowledges the Bible as uniquely authoritative—is also its creator and custodian.

When we examine the content of the biblical writings, one of their most striking characteristics turns out to be the way in which the documents are centrally concerned with a series of events. They are not treatises in metaphysics or ethics—or even religion. Instead, they tell a story, sometimes disconnected, sometimes garbled, sometimes interrupted by other material, but always a story. The thread that binds the Bible together and makes it a unity, despite its notorious diversity and complexity, is the thread of dramatic-historical narrative which runs through it from beginning to end. Even the non-narrative portions of Scripture are, for the most part, not the sayings of calm sages who sought the vantage point of transcendent spectators and endeavored "to see life steadily and see it whole." Rather, they are the urgent and impassioned words of men deeply embroiled in the seething currents of history. They are the words of participants in the narrative, actors in the drama. And what they have to say is always closely tied to events—to things that have happened, that are happening around them, or that are about to happen. Always the eventful story provides the dynamic environment within which the various biblical writings find their fixed points of reference.

The reason this preoccupation with events is a further instance of the involvement of Scripture in the life of the church is that the events with which the Bible is primarily concerned are precisely those decisive, formative, traumatic, and healing happenings through which the community of faith was brought into being and which have marked certain crucial

as in its own developing life. The Bible, whether else it may be, is the story of a people who were slaves in Egypt, who were delivered from bondage and who then entered a covenant binding themselves to the God who had set them free. They wandered in the wilderness until they became a settled people whose history is a strange story of hardship and exile and renewal. And that history is punctuated with repeated revivifications of the most incredible and exceedingly stubborn expectation of good things to come. Finally, that nation, during one of several periods of foreign domination, there appeared a man whose teaching and activities so disturbed the religious and civil authorities that they demanded his execution. But somehow, out of this death and what his followers called his resurrection, the community of faith—narrowed to a tiny nucleus—took on new life, acted from a new perspective, made a fresh start; affirmed that God had made a new covenant with his people, and began to draw into itself a remnant of many nations, confessing that they had been made one people through him whom they called Christ, Savior, and Lord. Furthermore, they testified that in him the historical drama had been brought to its consummation and that it is his appearing which makes clear "the point" of the entire story.

What is the narrative around which the Bible is written? It is the church's *own* story, the record of the crucial events in the life of the community. But Scripture is even more fundamentally grounded in the life of the church. It is not a mere record of naked historical facts; it is the record of those facts as interpreted by, as seen from the point of view of, the faithful community itself. This means that the events recorded in Scripture are more than mere facts. They are, in Scripture, also clothed with a meaning which can be recognized only within the Christian fellowship. The events which the community acknowledges as crucial appear crucial only from the standpoint of the community.

That in the thirteenth century, B.C., an entire people escaped from Egyptian slavery, that in 586 B.C., a Middle Eastern temple was destroyed by invaders, or that, a little

more than six centuries later, an itinerant religious teacher was executed at the order of a functionary of the Roman Empire—these incidents are not in themselves objectively unlike innumerable others that have been little noted nor long remembered, or if still recalled, are recalled only as occupying their own relative places in the vast and complex fabric of world history.

The church is that historical community which sees in these completely historical and completely human events something more than ordinary events and a history which is more than merely human. Indeed, the community so understands the meaning of these and other interrelated events that it is able to set the whole story in a cosmic frame, projecting it—through the use of symbolic and mythological categories—backward to creation and forward to the final consummation. From the perspective of Christian faith, the events with which the Bible is primarily concerned are events in which God, the Creator, Sovereign, Sustainer, Judge, and Redeemer of all things, has uniquely acted in judgment and in mercy, encountering man, disclosing himself to the eyes of faith, and calling into being a people whose mission is to be his servants, bearing witness before the world in word and deed to his mighty and gracious acts. And it is only in this light and with this meaning that these happenings have been recorded in the Bible.

What I have been saying can be summed up by describing the Bible, in the luminous and at least quasi-metaphorical terminology of H. Richard Niebuhr, as the literary expression of a corporate "memory." Scripture is intimately involved in the life of the church and cannot be understood apart from that involvement, because it does not have to do with events which the community has merely heard about and which can be similarly heard about by others, but with events which the community "remembers," those critical happenings in its own "inner history" which have been woven into the fabric of its existence and which constitute the basis of the church's own self-understanding. When the church speaks of God, it must identify him as the God of *our* fathers, Abraham, Isaac, and Jacob, and

as the God and Father of *our* Lord Jesus Christ.¹

And this has one further consequence. Authentic interpretation of Scripture can take place only within the community of faith. The Scriptures were written "from faith to faith." Biblical studies undertaken outside the church may well uncover data which the church needs to take into account, but such studies lack the background and the perspective to discern anything beyond an external knowledge of biblical history, thought, and culture. The Bible only comes powerfully alive and makes real sense in its own terms when comprehended from the inside, from the standpoint of its own outlook, i.e., from the faith-perspective of the church.

II

Much of what I have said thus far concerns a truth for which Catholicism contends and which has often been obscured in Protestantism. But it is important to recognize these ways in which Scripture is intimately involved in the life of the Christian community. The Bible is the church's book. It has been produced, canonized, acknowledged, and preserved by the church. It records the crucial events in the formative life of the church and records them from the standpoint of the church's faith. It is validly interpreted only among those by whom that faith is confessed. Yet if this is all that is to be said, the Bible has been simply absorbed into the ongoing life of the community, and the church has become its own authority. The ascription of commanding authority to Scripture would then be nothing more than an act of tribal self-glorification and idolatry.

That the authority of Scripture makes sense only within the community of faith is true, but there is more to the authority of Scripture than the church's own authority. As Karl Barth has put it, "There is an authority *in* the Church which is also an authority *over* the Church."² The Bible, which is the church's book, also stands over against the church, and its true authority is not rightly acknowledged except in terms of its authority *over* the church, its right to address and command the community of faith.

The biblical writings give voice to the corporate memory of the church, but the ultimately important thing is not that they preserve a memory. What finally matters is *the* memory which the church remembers. If one would understand the biblical writers and share the faith-perspective, he "must look with them and not at them."³ And when we do this we discover that the church does not have the primary role in the historical drama at all. Scripture is the earlier part of the story of the church's life, but it is not a corporate autobiography in which the church is the protagonist. Scripture is intimately embedded in the life of the church, but it is not a book about the church.

The Bible is a book about God and about his self-disclosing activity in human history through an organically interconnected series of events centered in and climaxed by the redemption of the world through the life, death, and resurrection of Jesus Christ. The community is not the source of the events, and does not control them. It can only respond to repentance and faith—or pride and rebellion to the God whom they reveal.

The church is in the story and produces the book and looks to the book for guidance only because the church is the community which confesses Jesus Christ as Lord. This is the bedrock on which the community of faith takes its stand and accepts the risk of ultimate commitment: the conviction that Jesus Christ, who cannot be understood apart from his place in the total biblical drama of salvation, "God was . . . reconciling the world to himself," that in him "the Word was made flesh and dwelt among us, and we beheld his glory." The Christian conviction is that Christ brings to completion and makes fully explicit what had been foreshadowed and implicit in the revelatory history of Israel; that in his life, death, and resurrection it is made known that the Creator of "all things visible and invisible" is both involved in and sovereign over history and that he is a God of righteous justice and suffering love. In Christ the meaning of human existence is disclosed, and God's redemption in answer to the guilty conscience and anxious fears of man is made plain. To faith Christ

norm of all revelation. By reference to it becomes possible to recognize the true wherever he manifests himself and to dish him from all false pretenders to dish and all demonic claimants to man's ultimate allegiance. Guided by the Holy Spirit, church confesses that Jesus Christ is Lord that it must acknowledge no sovereign than the God known in him.

is means, then, that the valid authority of Bible over the church is not the authority of the Bible as such. It is the authority of God who has made himself known in Christ and to whose creating, judging, redeeming acts Scripture bears witness.

The Bible in itself is not revelation. It is the Word of God, except in a secondary derivative sense. It has a subordinate in the total pattern of God's self-disclosure. These documents are a part of the response to revelation, and the marks of human frailty are spread across them for to see. They are expressions of the life of community of faith, which is also a community of error, finitude, and sin. The biblical writings are conditioned by the relativities of an culture and the personal idiosyncrasies of their authors, and they manifest all the limitations and perversities of humanity. No supernatural infallibility attaches to them, and there is nothing to be gained by efforts to explain away the inconsistencies, crudities, immoralities and barbarities which they contain. If God has chosen to reveal himself in the midst of the brawl of human history, we have no right to demand that the writings which testify that revelation should not display the marks of their own historical origin and of the various conditions in which they were composed.

This is why no *a priori* restrictions can legitimately be placed on the scientific, literary, or historical study of Scripture. Discernment of the meaning of any collection of completely human historical documents requires the use, without timidity or mental reservations, of all the available tools of historical study. No doctrine of biblical authority is viable today if it tries to erect some kind of protective Scripture from what William

Newton Clarke termed "that more thorough reading which we call criticism."⁴

Nevertheless, when all this has been said, it must be added that, in a subordinate and secondary but utterly vital sense, the Bible is the Word of God. For only by the help of these ancient documents can the contemporary church be brought into contact with the Christ who—in the primary sense—is the Word of God.

Despite the Bible's literary, ethical and even theological diversity; and despite the fact that its recording of the revelatory events is often garbled and factually inaccurate, embracing elements of observation, hearsay, imagination, interpretation, myth, and relativity to primitive and pre-scientific culture; and despite the fact that these are often so interwoven as to defeat all efforts to disentangle them; despite all this, the Bible as a whole points constantly to a common center: God's complete redemptive action and full disclosure of himself in Jesus Christ. Different parts of Scripture point in different ways and from different angles. Some point more directly than others. Some point from very close to the center, while others gesture uncertainly from far out on the circumference. But in all their varied ways they witness to the one historical revelation which has its center, climax, and culmination in the life, death, and resurrection of Jesus Christ.

The Bible is the most direct witness to that revelation, since all subsequent witnesses are themselves dependent on the witness of Scripture. The Bible is not just a record of revelation; it is *the* record, for there is no other like it. And this is why the book, so inextricably part of and entwined within the life of a relative, historical community of finite and sinful men, is at the same time authoritative over that very community.

For Christian faith, the Bible is pre-eminent-ly the faith-grounded record and interpretation of the Christocentric revelation on which the Christian community is founded and to which the church is subject. Scripture is the normative *record* of the revealed *norm*, Jesus Christ, under whose lordship the church is called to live. The authority of Scripture over the church resides in the fact that the Bible

is the one, fixed, "objective" source to which the church can continually look for knowledge of God's self-disclosure. Neither the luxuriant growth of post-biblical ecclesiastical traditions and institutions nor the varied developments of human culture and personal experience, with all their riches and all their vagaries, afford any criterion by means of which it is possible to determine what is and what is not in accordance with the mind and spirit of Jesus Christ. But the Bible does.

The reason the church established the canon and submits itself to be addressed by the Scriptures of the Old and New Testaments is because it painfully learned and has had painfully to relearn again and again that there is no other way to keep itself in subjection to the sovereignty of God-in-Christ. The church's acknowledgment of the authority of Scripture is not a submission to a supernatural book, and it is not a covert claim to authority in its own right because it produced the book. Rather it is an expression of the church's faith in the absolute sufficiency of the work of God in Jesus Christ. And it is a recognition that, now that the apostolic age is past, only in these writings can direct testimony to the gospel be found.

Thus the church depends on Scripture. The Bible is no optional part of God's provision for his people. Scripture is necessary to the continuation of the church as the church. It is the objective source of the community's understanding of the inner meaning of its own being and of the tasks of proclamation and service which God places upon it.

To be sure, the job of interpretation and application is never done. Christians in every age must approach Scripture afresh. They must endeavor to hear what the Bible says to them in *their* unique historical situations. And to do this, they must penetrate behind outmoded forms of thought and social custom, translating ancient categories into contemporary terminology and reconceiving the biblical message to some extent in the idiom of the modern world. But without the Bible as the continuing means of ever-renewed contact with the revelation which has been vouchsafed to it, the integrity of the church

would (and does) disintegrate. The reason for the demand that the preaching, worship, thought, and action of the Christian community be biblically grounded is to insure that the community will be obedient to God-in-Christ.

Scripture is necessary for the genuine continuation and also for the correction of the church. There is no assurance that the community, left simply to pursue its own inclinations and intuitions will not drastically part from the authenticity of the gospel. The community of faith is also a community of sinners and lives always in a sinful world prey to innumerable influences which would deflect it from its pilgrimage of obedience to its Lord, influences which again and again have deflected it and deflect it still. Even when the church rightly acknowledges Scripture, standing over against the community as the vehicle of the Word of the transcendent God who encounters his people in judgment as well as mercy, the church can find there a means to discern the folly of its disobedience and little faith.

Scripture is necessary, too, for the renewal—the continuing re-formation—of the church. The Bible makes available to the present the creative source of the church's life and involves contemporary believers in that continuing life. The fact that the Bible is concerned with past events does not mean it is of antiquarian interest only. It does not merely present the "historical background" of the life of the present-day church. Scripture is not authoritative because it communicates something established long ago and to which the present must anachronistically conform. Rather, the written history of what God has decisively done in the past discloses his consistent and abiding purpose and is thus the basic point of reference for the apprehension of what the living God, who has not ceased to act, is doing *now* and will do in the future. By means of the ancient Scripture, together with the internal witness of the Holy Spirit, which makes the written witness effective, the church is revitalized and made new in present allegiance to its Lord.

So this issue of biblical authority, far from being an abstruse topic of interest only to the

specialists, turns out to involve ultimate of Christian faith and life. To the it is nothing less than a matter of life death, for it has to do with the criterion by Christians can be freed from slavery multitude of alluring idols which beckon every hand and established in loyalty to Lord. I began by noting that, apart from church, there is no Scripture. If there is cy in the rest of what I have tried to t can now be added: apart from Scrip- there is no church.

t to guard against the peril of leaving the re wrongly focussed, let me add one more. If Scripture derives its authority the church from the fact that it is *the* rd of revelation, let us remember that even is only the *record*. The church's Lord ins, not Scripture or any other verbal wit- but God revealed in Jesus Christ and n by faith through the inner testimony of Holy Spirit. When the community of seeks to understand its own essential na- and calling as the people of God, it must

recognize Christ as its head, its norm, its center, the reason for its existence, and its Lord. His mind is the church's only final standard of judgment; it is his gracious presence which makes the church the church.

It is true that Christ can be known only through the Scripture which witnesses to him. But once known, he is known as Lord of all things, including the Bible itself. The community which is bound to submit itself to Scripture also has, in Christ, the freedom to judge Scripture, separating the wheat from the chaff, but only by discerning what in the Bible does and does not cohere with God's revelation of himself in Christ Jesus our Lord.

¹Cf. H. Richard Niebuhr, *The Meaning of Revelation* (New York: Macmillan, 1941), esp. chaps. i-ii.

²Karl Barth, *Church Dogmatics*, Vol. 1, trans. ed. G. W. Bromily and T. F. Torrance (Edinburgh: T. & T. Clark, 1956), p. 574.

³Niebuhr, *op. cit.*, p. 73.

⁴William Newton Clarke, *The Use of the Scriptures in Theology* (New York: Scribner's, 1905), p. 20.

Prayer at the Dedication of the New Chapel of Bangor Theological Seminary

By CORNELIUS E. CLARK

(Dr. Clark serves as Minister and Superintendent of the Congregational-Christian Conference of Maine.)

O God, who has made us for Thyself and dost endue us with Thy Holy Spirit, we gather in this place as children of Thine and disciples of Jesus Christ, that we may dedicate it and ourselves to the service of Thy truth and grace. We come in gratitude to Thee for Thy truth envisioned and proclaimed in human minds and human lives through the generations. We thank Thee for the continual outpouring of Thy grace in lives both humble and exalted. We thank Thee that here in this school Thou hast made Thyself known, and hast claimed for Thyself the powers and devotion of men. For learning, the teaching, the living which we have been inspired by Thee, we are deeply grateful. And now, O God, take this which the minds

of men have conceived and the hands of men have wrought, and make it Thy ministry to minds and hearts. Here may the strength of materials nurture fortitude of spirit. Here may the beauty and harmony of line and plan evoke that which is fine in human living. Here may light shine not only on us but within us. Thus wilt Thou sanctify to us, and to Thy glory, the worship offered to Thee here, both this night and in all the days to come.

We dedicate to Thee this Chapel. Call forth, O Father, the utter dedication of our lives to Thy truth, Thy goodness, Thy steadfast love. We can but dedicate. Do Thou consecrate, so that by Thy grace both place and lives may be sanctuaries in very truth. And unto Thee be ever the honor and the glory, through Jesus Christ our Lord. Amen.

THE REV. DR. GEORGE S. BROOKES

By KENNETH BROOKES

(Last Spring the Seminary invited the Reverend Kenneth Brookes, Class of 1937, minister of South Parish Congregational Church, to serve three mornings as Chaplain. Just before the Chapel Service on the third morning Kenneth received word of the death of his father. Instead of giving the message he had prepared he spoke of what Bangor Seminary had meant to his father. This is what he said.)

THIS morning, under the circumstances, I think that I can better serve you as your Chaplain by putting aside the manuscript that I had prepared in favor of telling you the story of my Dad's life. I do this not only because I like to brag a little about my Dad, but also because I would like to brag a bit about Bangor Theological Seminary which was largely responsible for the fullness and the abundance of my Dad's ministry. I know some who have graduated from the school who are ashamed that Bangor Seminary is not fully accredited. If this be shame, then I glory in the shame. For, if it had not been for the open doors of this school, the forty years of able service in the ministry of Jesus Christ of my father would have been lost to the Church.

My Dad was born in the coal country of England. He left school at the age of thirteen and became apprenticed to a printer. For seven years he gave himself to the master printer, earning but a few pennies a week. At the end of that service, he received his master's certificate, and opened his own print shop. He had learned well the art of printing, but he was a poor business man, always doing more work than was required and seldom collecting the money due him. He and my mother were married and three children were born to them during this period, of which I was the youngest.

In 1913, with his business crumbling about him, Dad turned his eyes toward America which was then as now the land of opportunity. He managed to borrow money to pay off his business debts and sailed for America a few short weeks after the Titanic went down. He came steerage. One of the requirements for landing in America at that time was a financial one. Each immigrant was to have at least \$20.00 in cash. As the boat sailed up New York Harbor and Ellis Island came into view,

Dad discovered that he had less than the \$20.00 required. He did not know what to do. He found an American, however, who seemed to know all the answers. "All you have to do, George, is change your money into coins — nickels, dimes, and pennies — and when you go up to the counter and they ask you how much money you have, don't answer them, just put your hand in your pocket and haul out all your change and plunk it down on the counter. They won't stop to count it, they will just say 'pass on'." And that is what happened, and Dad received two crisp ten dollar bills for his change.

He sat on the pier at Ellis Island, a stranger in a strange land, wondering what to do next. He had no friends and no kindred on this side of the Atlantic. His gloom was interrupted by a touch on the shoulder and a young woman's voice saying, "Is there anything I can do for you?" Dad briefly told his story and the young social worker made a suggestion. "The people of the City of New York, overwhelmed by the immigrant tide entering the port, are giving immigrants a free ticket on the train to Philadelphia, if they will go." So Dad's first ride in America was a free one. Arriving in Philadelphia, he found no work, but noticed an "ad" in a Pittsburgh newspaper of a job in Homestead, Pennsylvania. He spent his last money for train fare across Pennsylvania and got the job as a printer in the office of the Homestead *Messenger*. In the fall of that same year, the rest of the family came to America and settled in Homestead. Dad became interested as a layman in a small Dutch Reformed Church, in Sharon, and when the minister of that Church resigned, the people asked Dad if he would serve as part-time pastor. This was his real love, but he knew that the doors to the full-time ministry were closed to him for he had no schooling.

Strangely enough, however, there was a man

Church who had heard of Bangor Sem-
and its genius for accepting mature men
educational background was irregular.
suggestion, Dad wrote to Bangor in-
whether it might be possible for him
r the school. It was not long before
believably good news came that Bangor
be glad to receive him and that oppor-
would be available for him to serve one
churches in the area.

was ordained in that little Dutch Re-
Church in Sharon before he came to

He had studied a number of books
mended to him by the ministerial com-
and after having given his paper on
an experience before the ordaining coun-
time for questions arrived. One dele-
and there is always one in every ordain-
uncil, had a question. "Mr. Brookes," he
I notice in your paper you had nothing
on the doctrine of original sin. If you
believe in original sin what do you do
David's word, 'in sin did my mother con-
ne'?" Dad replied with more courage
discretion, "I do not consider David an
ity in the field of religion although I
you, he may have been an authority in
That almost broke up the meeting, but
uncil did ordain my father and the fam-
ved into the parsonage at Seal Harbor,

ing the next four years, my father's
was \$900.00 a year. He used half of
going back and forth to Bangor and for
penses at the Seminary. My mother fed
lothed four children and herself during
War I on the remainder. How she
ged we will never know. And how my
at the age of thirty-five managed to
stand the mysteries of Hebrew and Greek,
ill never know. But he did manage, and
18 he graduated from Bangor Seminary
g also done some work at the University
aine.

the next year he taught school in Town
His students ranged all the way from
rst to the twelfth grade. He had to teach
Latin and French, never having seen or
either language. The superintendent of
is arranged for him to go to Bar Harbor

each night after school and have an hour's
class with the Latin teacher and then an hour
with the French teacher. The next day he
taught what he had learned the night before.
Thus he managed to keep one lesson ahead of
his class until the Christmas vacation when
he got two weeks ahead.

His congregation in Seal Harbor during the
summer was one that would frighten any
seminary student. In one of the front rows
sat Mr. and Mrs. John D. Rockefeller, Jr.,
and all of their boys. Opposite him were
Henry Van Dyke and his lovely wife. Behind
him very often was Dr. Henry Sloane Coffin.
Dr. Gresham Machen, the great champion of
Presbyterian conservatism, came regularly.
Once in a while Harry Emerson Fosdick would
come, sitting as far from Dr. Machen as pos-
sible. Dr. Machen was one of the kindest
men that I have known. When, in 1921, we
moved from Seal Harbor to Ellsworth our
furniture traveled by hayrack, but the family
traveled in grand style in Dr. Machen's limou-
sine, with the great preacher as chauffeur.

Dad served the beautiful Congregational
Church in Ellsworth from 1921 to 1926. In
1925 he took a sabbatical year from his Church
to continue his studies. He finished his work
at the University of Maine, wrote his B.D.
thesis, and in the spring of 1925 received both
his Bachelor of Arts degree and his Bachelor
of Divinity degree.

In 1926, he was called to our large 900-
member church in Rockville, Connecticut,
which he served for twenty years. But he
had not finished with his studies. He took
courses at Hartford Seminary that led to the
Master of Arts degree, and in 1935 he was
granted the Doctor of Philosophy degree from
the Hartford Seminary Foundation. He must
have been one of a very few who had a Ph.D.
degree, without a high school diploma.

One of the proudest moments of Dad's
whole life came when he was invited to return
to the Seminary to take part in the Commence-
ment Exercises of the Class of 1937, of which
his son was a mediocre member. The Seminary
can be justifiably proud of that moment when
one of its sons, who came to it with no formal

education at all, returned to it with scholarship's highest award.

Following his retirement in 1946, he served as interim pastor in Columbia, Norwich and Mansfield, Connecticut. He published three books: *Thank You, America; Friend Benezet;* and *Cascades and Courage*.

All of this was made possible because Bangor

Seminary opened its doors to a man whom there was no other opportunity for education. I am grateful to the Seminary not only for my own education, but also for the richness of my Dad's life. The memory of what he was and what he did rests as a blessing upon his son.

SEMINARY NEWS

ENROLLMENT REACHES RECORD HIGH

The Seminary opened its 146th year with a record total enrollment of 114 students as compared with 93 students a year ago. There are eleven women in the student body, including five in the new program leading to the Bachelor of Religious Education degree. There are forty-two students in the entering class which is also a record high. Students claim denominational affiliation with nine different church groups, seventy-five being listed as members of the Congregational-Christian Churches and/or the United Church of Christ. A substantial number of students are enrolled representing Presbyterian, Methodist, and Baptist denominations. The present students have come to Bangor from eighteen states, including Hawaii. Twenty-one are from Massachusetts, nineteen from New York, eighteen from Maine, fourteen from Connecticut, six from New Hampshire, and five each from Ohio, Pennsylvania, and Wisconsin.

A three-day orientation program for the new students was conducted under the direction of Dean Mervin M. Deems. The opening service of worship for the whole Seminary family was held in the new chapel on Tuesday, September 19th, with Associate Professor Arnold W. Hearn giving the address. Dr. Hearn spoke on the subject "Scripture: Its Authority In And Over The Church" and the text is printed elsewhere in this *Bulletin*. President Frederick W. Whittaker introduced the Reverend Clarice M. Bowman, Associate Professor

of Christian Education, and Dr. Myron Klinkman, Associate Professor of Psychology and Pastoral Counselling, as new members of the faculty. A reception was held in the gymnasium following the worship service.

SEMINARY IS HOST TO NATIONAL COUNCIL CONVOCATION

Bangor Seminary was honored to serve as official host to the Northeast Regional Convocation on the Church in Town and Country sponsored by the Department of Town and Country Church of the National Council of Churches of Christ in the U. S. A. Meetings were held in the Hammond Street Congregational Church on September 26, 27, 28, and were attended by approximately 100 delegates from the eastern part of the United States and from Canada. Major subjects discussed at the Convocation were: "Social Problems in Town and Churches," "The Local Church With a World-wide Concern," "Economics and the Town and Country Church," and "The Small Church Building and Program." Among the principal speakers were Dr. Louis Ploch, Associate Professor of Religious Sociology at the University of Maine; Kenneth Neigh, General Secretary, the Board of National Missions of the United Presbyterian Church in the U.S.A.; the Reverend Father George Topshee of St. Francis Xavier University, Nova Scotia; and Mr. Charles Betts, Consulting Architect of the Disciples

Indianapolis, Indiana. Major addresses also given by Mr. James Symington, Director of "Food for Peace," Washington, D. C., and Dr. A. T. Mace, Director of Rural Areas Development for the United States Department of Agriculture. Prior to the convocation leaders of Town and Country Church among Congregational-Christian churches in New England met on the Seminary campus for a two-day session.

VOICE OF AMERICA BROADCASTS SEMINARY STORY

Voice of America, the broadcasting service of the United States Information Agency, recently broadcast to its world-wide audience the story of Bangor Theological Seminary. A ten-minute interview was recorded in the studios of radio station WLBZ and later transmitted over the facilities of the Voice of America. Participating in the interview were Rev. Clarice M. Bowman, Associate Professor of Christian Education at the Seminary, and Frederick W. Whittaker, students Le L. Bradley and Jane Pears, and a Seminary staff member, Harold A. Wheeler, who conducted the interview.

At the request of the Voice of America, emphasis was given to the Seminary's program for women leading to the Bachelor of Religious Education degree and to the importance of women as pastoral ministers and church school leaders. Miss Bowman was featured in the broadcast as the first woman appointed to the resident faculty of the Seminary. She told of her work for many years as a member of the national staff of the National Board of Education of the Methodist Church and as a professor of Christian Education at High Point College in North Carolina before coming to the Seminary. Miss Pears related her experience as a missionary in India as a staff member of the Maine Seacoast Christian Society, and as the current minister of the Clinton Methodist Church. Mrs. Bradley related her impressions of the significance of women in the Christian ministry from the

point of view of one who is serving as student pastor with her husband of the Congregational Churches at West Bethel and Locke's Mills, Maine. President Whittaker outlined the history of the Seminary and gave a summary of its present service to the churches.

SEMINARY PLANS SCHOOL FOR LAYMEN

A lay school of theology is scheduled at Bangor Theological Seminary on six October evenings, beginning October 17th, under the co-sponsorship of the Bangor-Brewer Council of Churches. A course entitled "Great Personalities of the Christian Church" will be offered by Dean Mervin M. Deems, and a series of lectures on "Living Truths of the Christian Faith" will be given by Dr. Andrew Banning. The course offered by Dr. Deems will include lectures on Augustine, St. Francis, Martin Luther, George Fox, John Wesley, and Albert Schweitzer. Dr. Banning will speak on the following subjects: "God Inspires our Faith," "God Speaks to Us," "God Created Us," "God Came to Us in Christ," "God Saves Us in Christ," and "God is Known in the Church."

The purpose of this new service offered by the Seminary is to encourage lay people in the churches to gain a further understanding and appreciation of the Christian faith. There has been an increasing demand by laymen throughout the country for instruction in the essentials of Christianity. The success of lay schools of theology in other seminaries in recent years is testimony to this growing interest.

Throughout its long history the Seminary has trained thousands of ministers for service in Maine and in every part of the world. It now opens its doors to the lay people of Bangor and surrounding communities and offers the service of its faculty members in a new educational endeavor. Dr. Mervin M. Deems is Dean of the Seminary and Fogg Professor of Sacred Rhetoric and Professor of Christian History. Dr. Andrew Banning is Buck Professor of Theology and senior member of the faculty.

ALUMNI NOTES

(Alumni, please send news of your activities to Mrs. Helen Godsoe at the Seminary.)

- '15—Raymond Lang has retired from the Episcopal Priesthood after forty years of active ministry. (*Address: P. O. Box 73, Pine Street, Cornwall, Conn.*)
- '18—Harold E. LeMay has retired from the active ministry. (*Address: 84 South Brunswick Street, Old Town, Maine.*)
- '25—Congratulations to Frank R. Hamilton who was awarded the Doctor of Divinity degree by Elon College, North Carolina, on May 29th. (*Address: 300 W. 33rd Street, Norfolk 8, Virginia.*)
- '26—William R. Riddiough has resigned his pastorate of the Congregational Churches of Machias, Whitneyville, and Marshfield, Maine, (1930-61). (*Address: Machias, Maine.*)
- '31—Frederic E. Charrier has resigned his pastorate of the Congregational Church at North Hampton, New Hampshire, which he has served since 1957. (*Address: P. O. Box 28, Stratham, N. H.*)
- '33—W. Robert Mayhew, formerly pastor of Central Square Congregational Church of Bridgewater, Mass., (1955-61) will serve as New England leader of Heifer Project, Inc., and Executive Secretary of the Massachusetts Temperance League, effective November 1. (*Address: 15 Spring Hill Avenue, Bridgewater, Mass.*)
- '33—Francis P. Randall resigned his pastorate of the First Congregational Church of Alameda, California, effective June 30th. He has served as pastor of the church since 1951. (*Address: 1908 Central Avenue, Alameda, Cal.*)
- '33—Eric M. Robinson has retired from the active ministry of the Episcopal Church. (*Address: Olds Hall, Box 791, 340 South Ridgewood Ave., Daytona Beach, Fla.*)
- '39—Congratulations to John W. MacNeil who was awarded the degree of Doctor of Divinity by Piedmont College, Georgia, on June 4th. (*Address: 2616 Hibiscus St., Sarasota, Fla.*)
- '40—Frank R. Cutter, minister of the Congregational Church of Christ of Leominster, Mass., since 1955, has accepted a call to serve the First Congregational Church of Milford, Mass. (*Address: 28 Claflin Milford, Mass.*)
- '40—William C. Ford. (*Change of address: 658 Edna Way, San Mateo, Cal.*)
- '40—Ralph H. Winn. (*Change of address: 443 First Ave., Pelham, N. Y.*)
- '43—Edward L. Manning. (*Change of address: Tenants Harbor, Maine.*)
- '43—Maldwyn V. Parry. (*Change of address: 801 Rosalia Drive, Sanford, Fla.*)
- '44—Malcolm A. MacDuffie. (*Change of address: Bernard, Maine.*)
- '53—Roy J. Davison. (*Change of address: Waterbury, Vt.*)
- '56—Ralph M. Cook, formerly minister of the Second Congregational Church of Andover, Mass. (1956-61), has accepted a call to serve the First Congregational Church of Granby, Conn. (*Address: First Congregational Church, Granby, Conn.*)
- '57—Thomas H. Campbell has resigned his pastorate of the Broad Street Congregational Church of Westerly, Rhode Island and will continue his studies. (*Address: 10 Fortin Road, Kingston, R. I.*)
- '57—Richard I. Dale has accepted a call to serve the Newcomb-Tahawus Methodist Churches, New York. (*Address: P. O. Box 102, Newcomb, N. Y.*)
- ex-'58—William R. Heinrich, Jr. (*Change of address: 6 Witter St., Auburn, Mass.*)
- '60—Robert H. Sargent has accepted a call to serve the Congregational Churches of Tilton and Sanbornton, New Hampshire. He was formerly minister of Searsport and Searsport Harbor Congregational Churches, Maine (1959-61). (*Address: Tilton, N. H.*)

The Alumni Bulletin

Hertram O. Smith has accepted a call to serve the Marlborough Congregational Church, Rhode Island, effective July 1st. He had been minister of the Strong Methodist Church since 1960. (Address: Johnston Road, R. R. #2, Marlborough, Conn.)

Robert W. Brownlie is enrolled at Farmington State Teachers College this fall. (Address: 190 Church Street, Oakland, Maine.)

David K. Cain, minister of the First Christian Church of Bangor, Maine, since 1958, has accepted a call as pastor of the First Congregational Church in Sutton, Mass. He will continue his studies at Boston University. (Address: Old Boston Road, Sutton, Mass.)

Grant D. Kirker is enrolled at Farmington State Teachers College this fall. (Address: Box 770, China, Maine.)

Ian McLauchlan has accepted a call to serve the First Congregational Church of Wilton, Maine. He was formerly minister of the East Holden and Dedham Congregational Churches. (Address: Wilton, Maine.)

Martin W. Perry is continuing his studies at the Farmington State Teachers College this fall. (Address: R. F. D. #1, Woolwich, Maine.)

John R. Tolman, formerly minister of the Methodist Churches of Greenville Junction and Shirley, Maine (1959-61), has accepted a call to the Union Evangelical Congregational Church of Greenville and the Community Church of Rockwood, Maine. (Address: Greenville, Maine.)

Paul E. Willard is enrolled at Farmington State Teachers College this fall. (Address: Hanover, Maine.)

2—Arthur M. Comeau. (Change of address: R. D., Durham, N. H.)

Raymond E. Stineford, minister of the Congregational Church of Alfred, Maine, since 1958, has accepted a call as minister

of the Newington Town Church (Congregational), New Hampshire. (Address: 11 Bagdad Road, Durham, New Hampshire.)

WEDDINGS

ex-'54—M. Sargent Desmond was married to Miss Nancy Marie Raney on June 28, 1961 in the Central Congregational Church of Orange, Massachusetts. (Address: P. O. Box 214, Manomet, Mass.)

'56—Kenneth G. LaFleur was married to Miss Helen F. Myrick on September 9, 1961 in the First Congregational Unitarian Church of Northboro, Massachusetts. (Address: Northboro, Mass.)

BIRTHS

Our congratulations to:

'54—Margret and Werner Eichel on the birth of a daughter, Anne-Ruth, on June 22, 1961. (Address: Herten, Kaiserstrasse, 247, Germany.)

ORDINATIONS AND INSTALLATIONS

'46—George R. Blue was installed as minister of the First Presbyterian Church of Dryden, New York, on September 17, 1961. (Address: 6 North Street, Dryden, N. Y.)

'53—Robert E. Carter was installed as pastor of the First Congregational Church of Princeton, Massachusetts, on June 25, 1961. (Address: Congregational Church, Princeton, Mass.)

'58—William E. Feldt was ordained to the Christian ministry in The Immanuel Church of Shaker Heights, United Church of Christ, Shaker Heights, Ohio, on Sunday, June 25, 1961. The order of worship follows: Introit and Collect, Rev. Milton Jones; Scripture and Confession of Faith, Rev. Robert Beck; Pastoral Prayer, Dr. Ruth Lister; Sermon, Rev. Robert Baldauf; Service of Ordina-

tion, Revs. Jones, Beck, and Dr. Gerald Schwartz; Benediction, Mr. Feldt. Rev. Owen Williams, '25, pastor of St. Paul United Church of Christ of Cleveland, represented Bangor Seminary. A reception was held in the Church Hall following the service. (*Address: Box 686, Island Pond, Vermont.*)

'59—Robert B. Boutwell was ordained to the Christian ministry in the Congregational Church of Cambridge, Vermont, on Sunday, June 25, 1961. The order of worship follows: Call to Worship, Invocation, Lord's Prayer, and Scripture Reading, Rev. Olaf C. Johnson; Sermon, Rev. Morris D. Pike; Report of the Ecclesiastical Council, Mr. Perle L. Benner; Charge to the Minister, Rev. Charles W. Parker; Charge to the Parish, Rev. John E. Nutting; Response from the Parish by Deacons; Prayer of Ordination and the Laying on of Hands, Rev. Doris Rikert; Declaration by Moderator, Mr. Parker; Welcome to the Vermont Congregational Conference, Mr. N. Dean Rowe; Benediction, Mr. Boutwell. (*Address: P. O. Box 3, Jeffersonville, Vermont.*)

'59—Benjamin T. Hammond was installed as pastor of The Bethany Congregational Church of Bridgeport, Connecticut, on September 10, 1961. The order of worship follows: Call to Worship, Invocation and Lord's Prayer, Rev. Henry E. Robinson; Statement of the Moderator, Mr. Walter J. Stieg; Scripture Reading, Rev. Howard Orr; Sermon, Dean Mervin M. Deems; Prayer of Installation, Rev. W. Wallace Downes; Charge to the Pastor, Rev. John E. Scavo; Charge to the People, Dr. James F. English; Benediction, Mr. Hammond. A reception was held in Jewett Hall following the service. (*Address: 193 Frenchtown Road, Bridgeport 6, Conn.*)

'60—G. Curtis Conklin was ordained to the Christian ministry in the First Presbyterian Church of Yonkers, New York, on Sunday, June 25, 1961. The order of worship follows: Call to Worship, Invocation, and Lord's Prayer, Mr. Douglas Hudgston, '62; Scripture, Rev. George H. McClelland; Sermon, Dr. Stephen Szikszai; The Constitutional Questions, Dr. Melvin J. Joachim; The Laying on of Hands of the Presbytery; Prayer of Ordination, Dr. Thornton B. Penfield, Jr.; Declaration of Ordination, Dr. Joachim; Charge to the Minister, Rev.

Lyman Hartley, Jr.; Benediction, Mr. Conklin. Following the service a reception was held in the Parish Room.

On Wednesday, June 28, 1961, Mr. Conklin was installed as pastor of the Wassaic Presbyterian and South America Presbyterian Churches, Wassaic, New York. The order of worship follows: Invocation, Lord's Prayer, and Scripture Lesson, Rev. Francis K. Steeves; Pastoral Prayer, Rev. Earle L. Eastman; Sermon, Dr. Thornton B. Penfield, Jr.; Service of Installation, Dr. Merle Irwin; Charge to the Pastor, Rev. William N. Colwell; Charge to the People, Rev. Frank O. Reed; Benediction, Mr. Conklin. A reception was held in the Parish House following the service. (*Address: The Presbyterian Manse, Wassaic, N. Y.*)

'61—Clifton G. Davis was ordained to the Christian ministry in the First Congregational Church of Melrose, Massachusetts, on June 25, 1961. The order of worship follows: Call to Worship, Invocation, and Lord's Prayer, Rev. Clarence W. Fuller, '37; Statement from the Association, Rev. Forrest C. Musser; Scripture Reading, Mr. Fuller; Sermon, Dr. Burton H. Throckmorton, Jr.; Vows of Ordination, Mr. Fuller; Prayer of Ordination and Laying on of Hands, President Frederick W. Whittaker; Charge to the Candidate, Dr. Frederick W. Alden; Right Hand of Fellowship, Dr. Dwight L. Cart; Benediction, Mr. Davis. A reception was held following the service. (*Address: R.F.D. #6, Concord, N. H.*)

OBITUARIES

'09—David T. Burgh was born in Glasgow, Scotland, on March 10, 1881. Mr. Burgh graduated from Bangor Seminary in 1909, received the Seminary's B.D. degree in 1912, and the A.B. degree from Bowdoin College in 1911. He was awarded the L.L.B. degree from Washington College of Law and the M.P.L. and S.J.D. degrees from National University. He was ordained in the Warren Congregational Church of Warren, Maine, on November 13, 1912, and served as pastor 1912-17. During 1917 and 1918 he served with the Y.M.C.A. in France and was commissioned a first lieutenant in the 2nd Bat. 105th Infantry. He saw action in four minor engagements and was awarded the D.S.C. He served as Chaplain in

the OSC. A.E.F. in France and was discharged from the service as Captain in November, 1919. He served with the Veterans Administration in New York City, 1920-24, and with the Federal Trade Commission, Washington, D. C., 1930-49. He retired in 1949 and resided in Clearwater, Florida until his death on August 21, 1961. He was a member of the Bar in the State of Maine and District of Columbia. He is survived by his wife, Mrs. E. Dorothy Burgh.

—Walter P. Bradford was born in Deer Isle, Maine, on October 10, 1886. He attended Clark University, 1906-07, and Bangor Seminary 1909-12. He received the A.B. degree from Valpariso University in 1909, and was ordained to the Christian ministry at Benson, Vermont, on December 8, 1915. He served the following pastorates: South Randolph Center, Vermont, 1912-13; Benson, 1914-16; Bristol, Maine, 1916-18; Boothbay Harbor, 1918-22; Hallowell, 1922-37; Brandon, Vt., 1937-47; East Hardwick, 1947-54; Westford, 1955-61. Mr. Bradford died in Boston, Mass., on April 23, 1961.

61—Hans H. Schilling was born in Manchester, N. H., on July 14, 1926. Mr.

Schilling attended Boston University, Bangor Theological Seminary, and Washington State Teachers College. He served in the U. S. Army in World War II and the Korean conflict. He served as pastor of the Dennysville and Perry Congregational Churches, 1957-61, and died on August 6, 1961 at Manchester, N. H. He is survived by a daughter, Jane; two sons, William Wrost and Mark Bradley, all of Dennysville; his mother, Mrs. Falko W. Schilling; a brother, Falko M. Schilling; two sisters, Mrs. Anne Bouchard and Mrs. Gladys Smend, all of Manchester, N. H.; several nieces and nephews. Funeral services were held at the Goodwin Funeral Home of Manchester on August 9.

John Ropes of Brewer died August 16, 1961. He was the son of the Reverend Charles Joseph Hardy Ropes, D.D., who was Professor of New Testament Language and Literature at Bangor Theological Seminary from 1882-1908, and was the Seminary Librarian, 1908-15. He is survived by two sisters, Mrs. Margaret Bowyer of Oracle, Ariz., and Mrs. Alice Kellogg of Forest Grove, Oregon. Two students of the Seminary, D. Herbert Long, '63, and J. Robert Snyder, '63, served as pallbearers at the funeral service on August 18th.

BOOK REVIEWS

FROM KANT TO NIETZSCHE

By Jules de Gaultier. Translated by Gerald M. Spring. *Philosophical Library*, 1961. 290 pp. \$4.75.

This book introduces a French philosopher, who died in 1942, to the English speaking world, by way of a translation of one of his important writings. It is the author's contention that this period of philosophical development was the most significant, because it formulated the "science of the form and the limits of our faculty of knowing of which we here propose to state precisely the conclusions". Having learned from Kant's *Critique of Pure Reason*, and from Schopenhauer's *World as Will and Idea*, he develops his own unique form of Idealism, which is, however, sceptical of any claims to reality and truth. In fact, he claims to follow through with Kant's scepticism of the pure reason, disavowing all attempts by Kant and others to modify this scepticism by appeals to practical reason or religion. All religious beliefs and theodicies are suspect. The author adds to Schopenhauer's "will-to-live," and Nietzsche's "will-to-power," the "will-to-illusion." For one who professed to hold strictly to scepticism of Kant and Nietzsche, the author writes in a style that seems sometimes little short of arrogant.

ANDREW BANNING

*Buck Professor of Theology
Bangor Theological Seminary*

FROM PATRIARCH TO PROPHET

By Allen G. Wehrli. *Christian Education Press*, 1960. 207 pp. \$3.00.

This book by Dr. Wehrli, who is Professor of Old Testament at Eden Theological Seminary, Webster Groves, Missouri, is a vivid and reliable presentation of several Old Testament writings and personalities and is also a remarkably successful attempt to find guidance in the pages of the Old Testament for us who struggle with the many quandaries of modern life.

The author opens his book with a highly sensitive analysis of the story of the Tower of Babel. The first part of the book represents a lively, imaginative retelling and interpreta-

tion of the lives of the patriarchs. The second part consists of "a study in dedicated leadership", which reviews and evaluates the life of Moses. The concluding part explores the main problems of the prophetic books, Habakkuk, Haggai, and Daniel, and gives a favorable appraisal of the Book of Proverbs.

The book, which is the transcription of the recordings of "lectures which were delivered . . . initially without benefit of manuscript preparation," preserves, even after the inevitable minimum editing, a colloquial informality and robust vitality of style. The book contains literally hundreds of insights which are predestined to receive full homiletical treatment by many skillful preachers.

STEPHEN SZIKS

*Professor of Old Testament Language
and Literature
Bangor Theological Seminary*

FORERUNNERS OF JESUS

By Leroy Waterman. *Philosophical Library*, 1959. 156 pp.

The author, who is Professor Emeritus of Near Eastern Studies at the University of Michigan, proposes to "deal with now available but unused spiritual resources and their bearing on the future of mankind" (p. ix) in this book. The main thesis of the book is that Jesus was an ethical teacher, who did not consider himself to be the Messiah, to whom apocalyptic expectations of his age were totally alien, and who believed in the slow progress of the kingdom of God on earth. Among the indispensable forerunners of Jesus, Professor Waterman discovers Second Isaiah (whom he prefers to call "Isaiah II"), the author of the Book of Jonah, and John the Baptist. According to Dr. Waterman, the decisive event in the development of Jesus' ethical consciousness was the death of John the Baptist.

In establishing his thesis, the author peremptorily brushes aside all the evidence accumulated in the last forty or fifty years which has made obsolete the progressivistic, evolutionary view of the history of Israel's religion. He also disregards the contributions of the form-critical studies to the understanding of the Old Testament literature.

S. S.

NEW MEN OF GOD: WITH A GOOD
WORD FOR CAIN

W. Hunt. Abingdon, 1959. 144 pp.
2.

thirteen sermons by Mr. Hunt, pastor
First Methodist Church, Westfield,
Mass., deal with thirteen men of the Old
Testament. In his first sermon, "A Good
Word for Cain," the author attempts to
redeem Cain. The good word for Cain,
Hunt seems to provide an opportunity for
Cain to pronounce an indictment upon
the Old Testament and the "author of
it." (Mr. Hunt probably means the J
who "could not rise above the notion
of avails throughout large portions of the
Testament—that God is a jealous, whim-
pered, waiting to be appeased." (p. 12.)
From least to most exegetes, Pastor Hunt fails
to recognize the mark which God put on Cain
and to see his life as an expression of God's
grace and love.

The author reduces Abraham's trial of faith
to the mistaken notion that he should offer his
son Isaac as a sacrifice to God." (p. 28.) After
seeing the author's unrelenting critical
stance, the reader will be surprised to find
that Mr. Hunt uncritically accepts the im-
mense number of 600,000 Hebrews who
are said to have escaped from Egypt. (p. 32.)
In Exodus 12:37, which obviously was
the author's source, gives 600,000 as the num-
ber of men alone, not including the uncounted
number of women and children. But,
leaving over facts aside, it must be stated
that the sermons often present striking illustra-
tions which reveal the literary skill and, occasion-
ally, the passionate involvement of the preacher.

S. S.

THE STRUCTURE OF CHRISTIAN ETHICS

Joseph Sittler. Louisiana State University
Press, 1958. 90pp. \$2.50.

Professor Sittler's emphasis in the three lec-
tures which constitute this volume is on the
wholeness of the life of faith and its
highly organic relation to the God apart
from whom no creature exists.
The ethical significance of the gospel is not,
the author argues, that it sets forth a system
of morals or abstract principles, but that it

testifies to God's saving act which "engenders"
a new "style" of life in the believer as faith
"re-enacts" the revelatory drama of suffering,
death, burial, resurrection, and new life. Love
is not the primary ethical reality. The "gen-
erative center" of the Christian life is faith,
the response of the whole person to the re-
demptive action of God with such total com-
mitment that one's living becomes determined
by the God-relationship. Love is, to be sure,
what faith does in relation to the neighbor.
But faith's doing is misunderstood when love
is isolated from the living matrix out of which
it is born. And the misunderstanding becomes
idolatry when Christian ethics is commended
as instrumental to autonomous human pur-
poses.

To all this: a loud "Amen!" However, Dr.
Sittler is also representative of a number of
contemporary Christian ethicists who so fear
the very real theological and ethical perils of
conceptual thought and misplaced commitment
to abstractions that they resolutely refuse to
approach any problem of ethical decision by
the route of principles or moral law. The
refusal impresses this reviewer as simultaneously
profound and perverse.

It is profound insofar as it exposes the liv-
ing, concrete, historical, personal, free, creative,
always God-related and neighbor-related,
simul-justus-et-peccator, situational character of
faith's activity. The Christian's *loyalty* is not
to any set of abstract principles, but to the
God self-disclosed in Jesus Christ. Neither is
faith's task some habitual or mechanical fitting
of prefabricated categories to nicely classified
cases. The specific practical content of the
absolute ethical demand contained in the gos-
pel can never be so grasped within a concep-
tual or prescriptive system that its applica-
tion becomes a science.

Rather, believers—who always remain sin-
ners—are constrained by God's act of love to-
ward them to meet with loving deeds the
actual needs of actual men, both individuals
and groups, existing in particular, unique, rela-
tive, and utterly historical contexts. And the
task remains even when concrete need and
specific context conspire to beget conduct in
violation of established principles of morality.
For vividly exalting this emphasis, we owe
Sittler a debt.

But the "no-principles principle" is also per-
verse insofar as it suggests that faith really
confronts every moment absolutely *de novo*,
with no notion what it may do next. The
subordination of principles (or moral laws) to
faith-freely-acting-in-love ought not to make of
"principles" a dirty word. Set in proper per-
spective, they serve a permanent function, at
least for persons who cannot escape the his-
torical—and not entirely unfortunate—circum-

stance that their minds have been formed by the inheritance of Western culture.

There are consistencies in the will of God, perennial aspects of human need, analogies between different situations, and recurrent patterns in the works of love which can be helpfully articulated as general principles with a very high degree of relative validity. Faith does not *begin* with abstract maxims. Its consistency is finally rooted in a constant allegiance, rather than in a coherent code. And in fulfilling that allegiance, it always reserves the right to act without precedent. Faith is not the servant of moral principles. But moral principles are ordinarily indispensable servants of faith.

They offer in distilled form the guidance of past experience to faith's (still free) choices among alternatives, and they provide a framework and conceptual tools for its analysis of, and reflection upon, the problems it confronts as it seeks to calculate the merits of one course of conduct against another. Furthermore, as Calvin recognized, faith can be grateful for the continuing pressure of moral law to goad it into action in those considerable moments when its native spontaneity is in poor repair.

And the function of principles or laws, becomes all the more necessary when we are dealing not with momentary, face-to-face relationships (for which we have the example of Jesus' "uncalculated style"), but with decisions in areas for which there is no dominical precedent, for example, in the on-going life of a family or in the realm of long-range social policy, from the latter of which an element of remoteness and impersonality cannot be eliminated by finite creatures.

There are hints which suggest that Dr. Sittler intends to deny none of this. But his stimulating essay would be less confusing and more helpful if these facts were explicitly acknowledged, provided the acknowledgment entailed no weakening of the book's more basic and essentially valid thrust.

ARNOLD W. HEARN

Associate Professor of Philosophy of Religion
and Christian Ethics
Bangor Theological Seminary

LUTHER AND THE LUTHERAN CHURCH

By Altman K. Swihart. *Philosophical Library*,
1960. 703 pp. \$7.50.

The author, professor of religion at Carthage College, Illinois, has presented a voluminous

work which differs from most books on Lutheranism. He not only gives an exposition of the life and teachings of Martin Luther, he also attempts to include the history of Lutheran Churches in the various countries of Europe and in America, covering major topics such as church organization, liturgy, and mission. The last chapters of the book deal with twentieth-century trends in the Lutheran Church, such as State and Church relations, Swedish theology, and Lutheran participation in the Ecumenical movement. One might question the author's ambitious plan to cover the life and work of Luther, the entire history of the Lutheran Churches in fifteen different countries, and the progress of Lutheranism during the last thirty years in a single volume.

Several subjects are treated in a too general and external way. The description of the life of Luther is limited to a broad, popular narrative, in many parts already known to Lutherans as well as non-Lutherans, and lacks precise and detailed information about the inner struggles and achievements of the Reformer. The history of the Lutheran churches in Poland, Hungary, Yugoslavia, France, Holland, and Italy is written on barely three pages. In the discussion of the trend in modern Swedish theology a well-known name like Gustaf Wingren is not even mentioned. There is no selective bibliography referring to important and up-to-date books for further study. This book is recommended only as a popular non-authoritative reader on an enormous subject.

ANS J. VAN DER BEEK

Librarian
Bangor Theological Seminary

LUTHER'S WORKS, VOLUME 34

Edited by Lewis W. Spitz. *Muhlenberg Press*,
1960. 387 pp. \$5.00.

LUTHER'S WORKS, VOLUME 35

Edited by E. Theodore Bachmann. *Muhlenberg Press*, 1960. 426 pp. \$5.00.

Two other volumes have been added to the new American edition of Luther's works, published jointly by Concordia Publishing House and Muhlenberg Press in 56 volumes, which will be the most complete edition of Luther's works in English. More than two-thirds of the material in volumes 34 and 35 is offered

translation for the first time and who have little or no knowledge of late Latin and sixteenth-century German is an excellent opportunity to study important, but less known writings of the period.

Volume 34 contains four groups of Reformation writings. The first two selections are from the Diet of Augsburg in 1530. The third group of writings is made up of four sermons or doctoral disputations showing Luther in his role as a university professor preparing these debates. A third group is a collection of five polemical Reformation writings which reflect the first years of heated controversy. The last group contains the preface to the German and Latin collections of Luther's writings and his will.

The first four selections in volume 35 are excellent for providing an understanding of Luther's early view of the Sacraments of Penance, Baptism, and Holy Mass. The next three treatises contain Luther's view of the authority of God's Word and the fundamental distinction within it between Law and Gospel. Volume 36 closes with Luther's evaluation of the various books of the Bible.

These translators have done a brilliant piece of work catching the directness and vividness of Luther's style and the depth of his meaning. These two volumes but the entire collection should be made available in every theological library in this country.

A. J. v. D. B.

GENERAL COUNSELING FOR MENTAL HEALTH

Samuel R. Laycock. Abingdon, 1961. 96 pp. \$1.00.

The author's stated aim in this paperback manual is "to help clergymen of all faiths to deal with their daily problems which affect the mental health of their parishioners." It would be more accurate to say that his aim is to help clergymen deal with the problems of their parishioners in a way that would promote mental health.

Though the aim is good, the target remains somewhat blurred. At best, the manual is an introduction to introductions to pastoral counseling. Those clergymen who are engaged in counseling for mental health will benefit little from the author's elementary approach to

personal problems. Those who are not engaged in counseling should read some of the standard references (listed by the author) before he begins.

MYRON F. KLINKMAN

Associate Professor of Psychology and
Pastoral Counseling
Bangor Theological Seminary

THE BEGINNINGS OF AMERICAN METHODISM

By John O. Gross. Abingdon, 1961. 142 pp.
\$2.50.

This volume was completely rewritten after the author wrote lesson material on early Methodist history in the United States which was published in the *Adult Student* of July-August, 1959. He says in the foreword that he will feel that his mission has been accomplished "if this book gives to Methodists of today a greater understanding of the heritage of their church and stimulates in them a desire to learn more about the persons 'who fought a wilderness to found . . . Thy holy church on high and holy ground'."

To make the beginnings of the Methodist movement in America understandable Dr. Gross in the first two chapters outlines the early life, religious experience, and development of John Wesley, the founder of Methodism in England. He then moves on to the "why" and "how" of the founding of the Methodist Episcopal Church in the United States in the year 1784. He gives graphic sketches of the outstanding Methodists of the early days, of the strenuous life of the circuit riders in the forefront of our westward expansion, of the founding of the Methodist Book Concern and the first schools and colleges. He deals with the missionary zeal and social pioneering which had their beginnings near the dawn of the 19th century. A reading of this book would give a rather clear understanding of the rise and growth of Methodism in the early days of this country.

ELWIN L. WILSON

Executive Secretary of Education and
Missions

Maine Methodist Conference
Orono, Maine

THE MINISTER AS MARRIAGE COUNSELOR

By Charles William Stewart. Abingdon 1961. 223 pp. \$4.00.

Marriage counseling is one form of counseling that fits most naturally into a pastor's field of service—one which he cannot avoid and one which he can most easily prepare himself to do effectively. Books such as this one by Dr. Stewart are of real help to the man already in the field who has not had the benefit of clinical training in his seminary course. Dr. Stewart takes the position that "the counseling minister may never build a cathedral, but if he has helped one couple to find their moorings and to work through misunderstandings to acceptance of themselves under God, he may close the door of his study feeling a little more a pastor to his people, and a shepherd of God."

The author is chiefly concerned with the theory of role-relationships, and has provided a number of diagrams to illustrate his thesis. In a lucid and interesting way he covers the whole range of marriage counseling, from preparation for marriage to its blessedness and in those cases where necessary the adjustment to divorce and separation. Each main section is supported by a case study which invites the reader to analyze his own responses, and challenges him to constructive thinking. The chapter on Group Counseling is encouraging to any who have been overwhelmed by the demands of personal counseling, and are seeking ways to reach more people within a limited time schedule.

EDWARD G. ERNST

Hammond Street Congregational Church
Bangor, Maine

Nihilism: Its Origin and Nature With
A Christian Answer

By Helmut Thielicke. Harper, 1961. 186 pp. \$5.00.

Here we find a thinker and preacher facing up to the challenge of the last god, nihilism. He deals with a problem that we must meet today (very often within the framework of organized religion), depersonalized individuals who have lost a sense of direction, a meaning, a center for their lives.

According to the author this book ought

to be listed under practical theology rather than philosophy or theology. He says, "The author is quite willing to have the reader understand that the ultimate purpose of the chapters is pastoral—" and so it is, without "exclamation points or spiritual soft soaps." To read and reread (a must) these chapters will, in the end, do more for our preaching than any number of "practical" books.

The author is careful to distinguish between reflective nihilism and the hidden nihilism that saps one of selfhood and brings him to the nothingness that calls for an end to it all. He cuts the ground from under the philosophic nihilism and the "disguised" nihilism, but even better, he gives us something to fill the vacuum, something to give meaning to life, center to one's personality, and to save us from personal nothingness and eternal nothingness. That man is a child of God is an exaltation to utter unless one fights his way through the issues raised by this book; then it can become the most meaningful conviction of all life.

FREDERICK D. HAY

High Street Congregational Church
Auburn, Maine

THE OUTSIDER AND THE WORD OF GOD

By James E. Sellers. Abingdon, 1961. 240 pp. \$4.00.

The strength of this book is also its weakness. In its consideration of modern media as a means of reaching the outsider it "engages in sober theological inquiry." Here is the fact that sets it aside and ahead of the "how-to-do-it" books. However, at the very end of the book the author himself senses the fact that the strength has also been his weakness. He discounts "the bypaths and detours" which he has "been forced to make." This weakness has been made less harmful by a number of summaries that, from time to time, put us back on the track. Indeed, the author follows the old preacher's advice to the young parson: "Tell 'em what you are going to tell 'em. Then tell 'em. Then tell 'em what you've told 'em."

Can we really make contact with the outsider? What about the "outsiders" within the church? What about the use of traditional symbols and modern symbols in making the contact? Once the contact is made on a valid basis have we not a conflict as well as a contact? Just how far are pagan symbols useable?

the dangers in their use? We must turn mass media, but can we avoid them? Moreover, what light do Brunner, Eliich, and Bultmann (let alone Justin and Tertullian) have to throw on all more than you think! All in all this is worth reading, even the bypaths and If it raises more questions than it so does life.

F. D. H.

MEDIAEVAL MYSTICS OF ENGLAND

by Eric Colledge. Scribners, 1961. 309 pp. \$4.95.

Senior lecturer in English Literature at the University here presents an annotated English mystical authors of three from St. Ailred of Rievaulx to Dame Julian of Kempe, (ca. 1140-1440). A ninety-page introduction furnishes a good account of the English background and the ancient of this late medieval mysticism. Featuring this is the influence of Anselm, Bernard of Clairvaux, Augustine, Plotinus, and we see, too, the mounting importance of Pseudo-Dionysian writings, prized as they are both for their supposed origin from the apostle of Acts 17 and because of their fine handling of mystical themes. The selection ranges far beyond the selections to that it constitutes a useful guide to the history of this type of literature for the reader. Appended to it is a valuable list of the works and manuscripts consulted. The authors represented, in addition to those mentioned above, are St. Edmond Rich, Richard of St. Victor, Walter Hilton, and Julian of Norwich. The works appear either complete or in fairly good excerpts. Mr. Colledge shows a justification for St. Ailred's "manly piety," and charmingly translated portions of Book 1 of the *Speculum charitatis*. For most of the time he has made free use of the textual and other experts in Medieval English. Evidently every effort has been made to produce accurate and reliable versions throughout. The book is confined to matters in the Introduction.

JOHN T. MCNEILL

Department of Church History
Chicago Theological Seminary

CHRISTIAN NURTURE AND THE CHURCH

By Randolph C. Miller. Scribner's, 1961. 208 pp. \$3.50.

Dr. Miller's latest book is described on the dust jacket as completing "a unit of three volumes which complement each other." (The other two volumes in this trilogy are his *Glue to Christian Education* and *Biblical Theology and Christian Education*.) In addition, we are told it represents an exploration of the "significance of the nature of the Church for Christian Education" while presenting at the same time a practical educational program.

Anyone familiar with Dr. Miller's earlier works will agree that this volume follows the lines laid down in the earlier ones. However, it is not so much a complement to them as it is a somewhat different focussing on essentially the same field. It is as if one in studying a remarkable work of art moved about to study and appreciate it from three differing perspectives. While such a procedure is justifiable, it does no favors for a field already sated with works on the new philosophy of Christian Education. This reviewer's primary reaction is that most of what is said here has been said before by Miller. Certain points are expanded, to be sure, but there is too much repetition of material covered elsewhere in the literature of Christian Education.

The same criticism can be levelled at the specific theme and format of the book. The first half deals with the theory underlying Christian Education in light of the nature of the church; the second half purports to deal with a practical program. In reality, the second half treats the same material as the first half, albeit from a slightly altered perspective. Indeed, Miller's *Education for Christian Living* comes closer to realizing the intent of the second half of this book!

No one questions the need for a serious study of the nature of the church and its meaning for Christian Education. Miller has attempted this, but he has not filled the gap. Readers not acquainted with the author's earlier works will find much in this book which is fresh and of value; unfortunately, for those who are familiar with Miller's literary output there will be little of new significance.

DAVID W. JEWELL

Graduate School of Theology
Oberlin, Ohio

BASIC WRITINGS IN CHRISTIAN EDUCATION

*Edited by Kendig B. Cully. Westminster, 1961.
350 pp. \$4.95.*

The editor has brought together in this volume a selection of thirty-one documents illustrative of the educational concern of the Christian church from the earliest centuries to the present day. His first choice is Clement of Alexandria's *Christ the Educator* and his last is George Albert Coe's *Coda*. In between one finds material on training children, theological education, theory and method, the catechism as a teaching device, and a teacher's creed. Included among the authors are some of the great names in theology and education, i.e., Augustine, Aquinas, Herbart and Dewey. Each selection is prefaced by a brief biographical account of the author and bibliographical material for those who wish to pursue further study. The book concludes with a bibliography of material on the history of education and a list of representative works since Coe. A useful index is also incorporated.

The editor sets this work in the context of our contemporary interest in our history. He has attempted to open before us the long record of the church's concern with education and so to afford us new insight into our present-day problems.

This book has the strengths and weaknesses attendant upon volumes of this nature. It provides in accessible form some of the great statements of our tradition; but too frequently it gives just a titillating taste. Only the reader sufficiently moved by the particular passages to dig more intensively into the material will gain the hoped-for perspective. Certainly it can hardly prove useful to the average Church school teacher unless the thought forms of the writers are set out more fully. Nevertheless the intelligent selection of readings and the brief but honest thumbnail sketches make abundantly clear that Church education is not a modern concern; this, in itself, is a service.

D. W. J.

METHODISM AND SOCIETY IN HISTORICAL PERSPECTIVE

*By Richard M. Cameron. Abingdon, 1961.
349 pp. \$5.00.*

Our future is determined in large measure by the understanding we have of our past; for

we are apt to go where we are headed and are usually headed in a direction that is determined by where we have been and what we have been doing. Like Janus, we must be at once to see back and ahead or we shall lose our equilibrium in the present. In our time we might well heed the example of the Apolonia porter resting by the path and refusing to be goaded along until he was sure his soul was not caught up with him. The church is in a position beyond the danger of being soulless; it is kept by a momentum generated in the past, and is doomed to dissipate it because it no longer has members its sources of power. Dr. Cameron makes his significant contribution to the "Methodism and Society" study of the history of Social and Economic Relations of the Methodist Church by recalling Methodist sources of power and tracing the roots of Methodist social concern from its beginnings in England to a revolutionary America and through the civil strife of the 1860's to the beginning of the twentieth century and the changing of the social gospel on the American scene. He is dealing with that which is probably the Methodist's great contribution to the building of the Kingdom.

Methodism carries with it tools forged in the life of the church with which it has worked for the "common" man and built a social consciousness and concern into a world saturated with a Calvinistic unconcern fostered by the doctrine of predestination. Dr. Cameron inventories and sharpens these tools in preparation for the building of the ecumenical church. Who would expect an inventory to be fascinating reading? But the Methodist story, even as it has been in the lives of "ordinary" people, solving the problems which their daily lives have created, is full of interesting personal human interest.

RICHARD AR

*First Methodist Church
Lincoln, Maine*

THE RELIGION OF THE BIBLE

*By S. Vernon McCasland. Crowell, 1960.
pp. \$5.95.*

The Religion of The Bible is a survey of the Bible with a brief treatment of the Apocrypha designed for a college Biblical Literature course with students from diverse backgrounds. The book is written in the highly readable, homely, reasonable style familiar to readers of Prof. Julius Bower whose books the author re

the end of every chapter dealing with testament.

author, Professor S. Vernon McCasland is material in abbreviated packets of on and commentary. Short back-studies relative to the history, geog-estoms, morality and religion of the interlaced with equally short com-on the scripture in question. All of for very fast, very easy reading.

format and approach are the book's es. McCasland seems to be saying der, "Now, you and I are intelligent, people. Let's look at this revered, old a scholarly, reasonable way." The a scholarly, reasonable survey that is nest and sympathetic both to the read-umed intelligence and the biblical au-od intentions.

er or not *The Religion of The Bible* the religion of the Bible is another

McCasland understands the per-iginal sin in terms of Desire. (pp. 7-8) ahaham-Isaac narrative is, "... intend-ach Hebrews that human sacrifice is r required." (p. 16) The book of

"... a humorous satire which holds me nationalism to ridicule." (p. 156) losophy of national and world peace ably the most striking element in the re-Isaiah." (p. 101) Jesus, "hoped to lead e on to the universalism of the Second

He, "taught that holiness is purity of at morality is a matter of the inner intentions of the mind, rather than ty with external rules." And he "that God loves every man, regardless ocial status or ability to keep all the f the law." "In addition, Jesus held oncept of an ultimate justice." (p. 249)

quotations, which are intended to e gist of McCasland's case for the passages mentioned, are too frequently le case. Except for his chapters on l Paul's letters, a disproportionate ems placed on background as opposed to on. Perhaps this is necessary in an tory survey for college students and ults. In any case, *The Religion of ble* is a good reference book for de-study of biblical literature. It should used for purely evangelistic purposes.

QUENTIN L. PEACOCK

ont Community Church
ati, Ohio

GOD'S IMAGE AND MAN'S IMAGINATION

By Erdman Harris. Scribner's, 1959. 236 pp.
\$3.50.

There has long been a need for a book such as this. The need has never been more urgent than it is today. The title is honestly descriptive of the matters with which the author deals. The chapter headings speak clearly for themselves: Images of God; The God of The Theist; The God of The Bible; The God of Our Tradition; The God of The Godly; The God of The Guided; The God of Cults and Sécts; The God of The Righteous; The God of Hymn and Song; Man's Image and God's. Each of these ten chapters is remarkably complete within itself. Together, they combine to amaze the reader by the thoroughness of the author's original, constructive, and reverent treatment of the subject. Dr. Harris draws freely on a vast library of resource material, all of which is carefully noted and highly relevant.

This book is obviously written to inspire a serious and intelligent consideration of the various images of God currently held in the imaginations of religious-minded people. Dr. Harris expresses a timely concern about the shallowness of popular religious thinking and the careless, sometimes flippant, manner of its expression. He suggests that religion is measured not only by depth but by consistency of expression. He points out the dangerous inconsistencies that minimize our religious witness.

Because the author insists that truth be set above tradition, the reader of this book will probably find some of his own pre-conceived ideas challenged to the point where he will feel uncomfortable with himself until he re-evaluates his own religious thinking. This is not a book that one can read and then ignore. Perhaps it will turn the world of pious people upside down, but even Christianity itself was once justly and gloriously accused of doing that!

WALTER R. TOWLE

The Cutchogue Methodist Church
Cutchogue, Long Island, New York

WHEREFORE ART THOU COME

By James T. Cleland. Abingdon, 1961. 143 pp. \$2.50.

This book contains eighteen communion meditations and most of them were given eith-

er in the Chapel of Duke University or in York Chapel of the Duke Divinity School. This author is of the opinion that the meditation should take the place of the sermon at the celebration of the Lord's Supper. In support of this point of view he calls attention to the objectives of the communion service, namely: to revitalize the worshiper and "send him forth with his faith strengthened, his loyalty intensified, his gratitude made articulate and memorable." In view of this he feels that it is important that the meditation should end on a positive note and some suggestions are offered as to its development.

Each meditation is prefaced by a quotation selected with an eye to pointing up the particular theme dealt with. These quotations are drawn from a variety of sources including: biblical, confessions of faith, statements from the writings of some of the early Church fathers, and statements by more recent church leaders, also some bits of poetry appropriate to the communion service. The meditation themes deal with numerous aspects and concepts relating to the communion occasion such as, its memorial aspects, the doctrine of the "Real Presence," its covenantal character, "Table or Altar?" the attitude of approach, the fellowship of communion, its sacramental character, the offering of self, the humility of service, and others. The Epilogue discusses "The Meditation" at length and in a somewhat definitive manner points out how it should be structured.

STILES LESSLY

Thomas Memorial Congregational Church
Chicago, Illinois

I BELIEVE IN THE LIVING GOD

By Emil Brunner. Translated and edited by John Holden. Westminster, 1961. 160 pp. \$3.00.

John Holden tells us in the "Translator's Note" for this volume on the Apostles' Creed that he first met Emil Brunner in 1947 in Zurich, about the time these sermons were presented there. Emil Brunner writes that this historic Creed is "still a truly common expression of early Christendom and can therefore be valid as the confession of our faith." "True Christian faith is not 'to believe something', but to trust and obey the One who speaks to us in the Bible and through the Creed."

Showing what "this belief means in our life, both individually and socially," the well-known

theologian dwells little upon exegetical ing. Rather, he moves quickly into expounding. In really difficult times, faith is "the quality of existence." We want to build upon "upon God's own word, upon Jesus Christ everything that can make God's Word to us and Jesus Christ the center of our being and willing." Each article of the faith is given with Scripture selected to express relevance to our situation. There is a place for the believer's response in the world.

This is strong preaching, from faith to faith, but probably not popular preaching in the United States because we may prefer lively illustrations to inspire interest and illuminate Biblical thought. The Christian faith is God's redeeming love in the human situation. Taxes may lead to "a repetition of the sermon" (p. 69)! "God descends to us" (p. 80) Will these twelve sermons "cut the ethical nerve" with their emphasis upon justification by faith alone? Not in Brunner's intent! "What part of the indestructible church if we do not live in it in faith's trust and obedience." Ministers will miss here the pastoral zeal of Karl Barth's lectures on the Apostles' Creed. Or, they may wish for the evangelical warmth of Helmut Thielicke. Hopefully, they will study all three!

J. STANLEY STEIN

All Souls Congregational Church
Bangor, Maine

KAGAWA OF JAPAN

By Cyril J. Davey. Abingdon, 1960. 156 pp. \$2.50.

Having read William Axling's *Kagawa* years ago, and nothing much about him since that time, Dr. Davey's book comes as a surprise and a refresher course to me. Although this book is a biography of Kagawa, it is also a story of change that is taking place in Japanese society. From that standpoint alone it is worth reading. But it is so much more than that. It is a vivid story of a great Christian; a man handicapped by physical difficulties that would have made helpless invalids of lesser men; a man who achieved reforms for his country during a lifetime that have taken generations of men to do elsewhere.

From a melancholy early life that would have made him say, "There is nothing to do but to drift with the clouds and be driven by the rain—or that the ship of life would suddenly sink and I could go down with it in peace."

a complete reversal of attitude as he Christian and prays his first prayer, "I, make me like Christ." God must do that prayer, for ever after Kagawa himself and his substance to make life his countrymen. As a Christian social living in the slums, hated by those wealthy, persecuted by his government, his Christlike way "enduring," as we saw Him who is invisible," until at those who persecuted him sought him in their time of greatest need. Our Dr. Davy for bringing us this vivid of a man whom history will record as the world's greatest Christians.

RAYMOND J. COSSEBOOM

and Director
ational Conference Center
ham, Massachusetts

CE, THE CHURCH AND REMARRIAGE

es G. Emerson, Jr. Westminster, 1961.
pp. \$3.95.

is a good book with scholarship present
page. The author moves easily in the
pastoral psychology, but he also dem-
s a sure grasp of biblical and historical
v. Indeed, he has brought an immense
of learning to a subject that has been
neglected. He is critical but he is also
ative. Many a minister will find his
ords and hesitations appearing on the
f this book. The author contends the
has a faith which is relevant to all of
cluding divorce and remarriage. It in-
taking a new look at one's pastoral
y and taking seriously the doctrine of
oly Spirit and the historic means of

theme runs through the book; realized
ness. What the church experiences it
e willing to mediate to others. It must
with full awareness of the risk involved
e uncertainties which are always present.
erson does not believe the law of God is
e set of rules. He sees it as a dynamic
inding its power in the spiritual. He
say that a deep level of communication
n a pastor and divorced people cannot
nd apart from this spiritual dynamic.
particular interest will be found in the
ch of the reformer to such problems. By
r and verse the author demonstrates how
more relevant and realistic Calvin's think-
s in this area than are the present day

rules of many denominations. Present law and practice lives apart from the Christian view of time and forgiveness, and this the author condemns as dangerous. The author wrote this book "in the hope that it will provoke more thought, more action, and more experience in the relevance of The Christian faith." It will do these things, and even those of us who stand outside the tradition of church laws will find help in this splendid book.

N. WESLEY HAYNES

First Congregational Church
Montclair, New Jersey

HOW PROTESTANTS DIFFER FROM ROMAN
CATHOLICS

By Stanley I. Stuber. Association Press, 1961.
126 pp. \$5.50.

If the ordinary layman wants a hurried look at the differences in belief he will find this a valuable little book. The author says it is his contention that we will only make progress toward true Christian unity and understanding as we look realistically and factually at the actual differences. There are fifty-two sections with each section prefaced by two statements setting forth the belief of each persuasion. Ministers will be interested to know that the Protestant position is quoted in about every instance from the official report of the Third World Conference of Faith and Order. Maybe more of us ought to read that report!

N. W. H.

WORD AND SACRAMENT

By Donald Macleod. Prentice-Hall, Inc., 1960.
176 pp. \$3.50.

Even in churches which have hitherto relegated liturgical matters to a secondary place in their life, there is a stirring of interest in worship. We hope this is the work of the Holy Spirit. Such interest could be an abomination unto the Lord if it consists mainly of retreat from the exigencies and urgencies of the world, into precious and esoteric practices of its own. The Church may not be "of the world" but it must be firmly "in the world."

But even Baptists have a new sense of the corporate worship of the Church. Congregationalists, characteristically torn between Word and Spirit, their Reformed and Anabaptist ancestry, are asking more and more about the wholeness and integrity of worship, Aesthetic concern with architecture and furniture, psychological concern with mood and color, shapeless forms of worship, are beginning to pall.

Into this context of interest comes this book, written for the questing minister and the perceptive layman. It is deceptively simple—containing an amazing amount of historical and theological background in short, readable compass. It considers preaching firmly in the context of worship. It even gives some examples of sermons rooted firmly in good liturgies.

The main burden of the argument is the main burden of the liturgical movement itself, on the Reformed side. We must understand first that liturgy does not concern itself with mere ritual and ceremony. It is not all of culture and cultus. No, liturgy is the shape of that which happens when God and his people meet in the context of his proffered grace, and their awed, penitent, grateful response. For those of us who stand in the Reformed tradition, and call Luther, Calvin, Browne our fathers, the transaction of worship centers around Word and Sacrament. The full act of worship is complete in neither alone, but in both—God's Word read and preached, and God's Word enacted in Sacrament, and each fully received in Christ. A preaching service alone is but part of a full liturgical relationship with God. The Sacrament alone is truncated.

There is a hardy, virile note in this recovery of worship in our Reformed tradition. Macleod gives as good a simple, unpretentious approach to it as the interested parish minister can now find. It is not erudite in a precious sense, a common failing on one side; nor merely popular and psychological on the other, an even more dreadful failing among those whose focus of worship is the holy God. Congregationalists have been excessively prone to man-centered worship, revolving around experience, feelings, and human acts.

There is no point in criticizing the book in a mere descriptive review such as this must be. The parson who senses that the health and integrity of the Church's life is centered in the heart-beat of its worship, and that subtle or gross idolatry here infects the community of faith most insidiously, will find warm guidance and wise suggestion in this little volume.

HARLAND G. LEWIS

*The First Church of Christ, Congregational
Farmington, Connecticut*

By JOHN WESLEY

*Edited by T. Otto Nall. Association Press,
1961. 127 pp. \$.50.*

This is a Reflection book: "A modern minister's introduction to the man and his message through selections from his own writings," Wesley wrote "our main doctrines which include all the rest are repentance, faith, and holiness. The first of these we account . . . the principle of religion; the next, the door; the third, religion itself." Nall has used this division for the three chapters of the book. Wesley's message contains Christian hope, joy, faith, and courage for our day. Like him we need to affirm our faith and say: "And here I fix my foot!" Wesley reminds us that "the Christian neither apprehends the difficulties of the way set before him to be greater than his strength to conquer, nor expects them to be so little as to yield in the conquest till he has put forth all his strength."

LESLIE W. HOWE

*The Pleasant Street Methodist Church
Waterville, Maine*

TESTS OF A LIVING CHURCH

*By Robert W. Spike. Association Press, 1961.
124 pp. \$.50.*

This book, as advertised on the cover, is a popular edition of the larger work by the same author, *In But Not of The World*. It is an important treatise for both clergy and laymen, simply because it says important things about the church in all its modern aspects. Couched in quite up-to-date language, it deals with three important facets of church life as seen in the Church fellowships, or in the Greek *koinon*, the body of Christ, or *ekklesia*, and the usable area of authority of Scripture as it continually met head on and discussed in the language of modern man. Each chapter begins with an anecdote from modern church life, then the subject is treated on a doctrinal level, the culture in which the particular aspect of church life that is being discussed is explained, and finally the common practice in each is explained with conclusions reached by the author. The last two chapters discuss common areas of argument within ecclesiastical lay circles. No salvation outside the church is discussed with all of the common pleas

share of time and finally Spike talks about what he calls "The Kingdom of God when the Church Lives in It."

The author is a recognized expert on the church in all its aspects and he offers the way of amusing and yet serious fun as to what is wrong with the day. His avowed purpose in writing is "to examine the life and practical American Protestant Churches in the light of the theological consensus about the church." He accomplishes his admirably. Some of the language is as good as some of the conclusions he draws. Nevertheless this is a very readable treatise, especially to the young beginning his parish ministry.

BENJAMIN T. HAMMOND

Congregational Church
New Britain, Connecticut

READING ON THE BOOKS OF THE OLD
TESTAMENT

by E. Stevenson. Harper, 1961. 267 pp.
\$5.

Companion to Dr. Stevenson's earlier work on the New Testament, this has the same purpose: to provide one way for a return from the alienated world of textual preaching to the freshness of the biblical view upon life today. . . . (by) rediscovering the unity of the biblical books." Such book sermons have teaching value, leading to a better understanding of the Bible. Brief series on groupings of books should enhance this. One interesting suggestion is for an annual sermon consisting solely of reading passages from a biblical book. The book has an excellent opening chapter on "The Old Testament and the Word of God," the same is the same for each book: an introduction-statement placing the book in its historical and social situation, outline of book, themes, key verse, cardinal idea, "sermonizers," and suggested titles. Main ideas are backed with generous textual references. A good book, written by a teacher who is in making the Old Testament come alive. Fortunately, the suggestions for shaping a sermon outline are vague enough so that the preacher will have to "sweat it out" on his own. This preacher has found the method stimulating and provocative. He thinks

it will inspire some sermons that may prove helpful to their hearers.

NED BURR MCKENNEY

Central Congregational Church
Topeka, Kansas

AN INTRODUCTION TO THE NEW TESTAMENT

By Edward W. Bauman. Westminster, 1961.
189 pp. \$3.50.

Edward W. Bauman has written this book as a guide for participants in his "college-level television courses" and for any individual or group seeking an introduction to the text of the New Testament. The author's intention is to produce a study guide which will not fall short at two crucial points at which he believes other "introductions" do; these points being: a failure to "emphasize the factor that accounts for the basic unity of the New Testament writings"—the good news of what God has done in Jesus Christ—and the tendency among other authors to be "too detailed and abstruse."

The book is easy to read, simple in style, and contains some interesting information and background material for one seeking a little knowledge about New Testament writings. But as a study guide and as an introduction to the New Testament which will whet the reader's appetite and will point him to further study (Mr. Bauman's stated purpose), the book is a failure. In trying to create a simple guide to the New Testament, Mr. Bauman has oversimplified. In attempting to omit that "technical detail" which the author assumes is necessary only for the scholar, Mr. Bauman has neglected many questions and answers which any serious student of the New Testament should ask and want answered. Mr. Bauman leaves out too much, especially documentation for many of his "beliefs" concerning authorship and textual "fact."

It is immediately noticeable that the author does not include a bibliography nor does he make any suggestions for further reading, as one should expect from such a guide book. There are no suggestions, that is, except one: *Gospel Parallels*, (Thomas Nelson & Sons, 1957), the title of which the author misquotes! Consequently, this reviewer cannot recommend *An Introduction to the New Testament* as a satisfactory guide to anyone seriously attempting to study the writings of the New Testament.

DONALD F. JENNINGS

Foreside Community Church
Falmouth Foreside, Maine

UNDER ORDERS

By Roswell P. Barnes. Doubleday, 1961. 138 pp. \$2.95.

Any persons who contend that the churches should be concerned primarily with the individual and his salvation will find scant comfort in this book. The scope of their interests must be as broad as life itself. As the author states, "No aspect of the life of society or the individual's experience is outside or beyond the rule of God and therefore not outside or beyond the concern of the church . . ." It is "under orders" to implement this mandate with every means at its command. Why must this concern be so comprehensive? Because the science and technology of our generation have brought us neither essential security nor happiness. We fear the future as has no other people in history. It is becoming increasingly clear that the answers to our problems lie in the realm of human motives and conduct.

The churches touch life in a multitude of ways. In many of them they have a unique and special competence. They must be prepared to speak their conclusions with prophetic courage and without fear of what the consequences may be. It is clear that the author is issuing a challenge which the comfortable churches of today, of which there are so many, will find most difficult to meet. They must reappraise their mission in the light of the teaching of the Bible and their Lord. This book is a call to action and the author, as the Executive Secretary in America of the World Council of Churches, has special competence himself for the writing of it.

VALTON V. MORSE

Congregational Church
Cumberland, Maine

THE CHURCH APOSTOLIC

By J. D. Graber. Herald Press, 1960. 137 pp. \$3.00.

This book by the General Secretary for Foreign Missions of the Mennonite Board of Missions is further evidence that fresh under-

standing of modern missions is finding expression in many quarters. It is a volume written with competence and deep insight. The author understands the historic importance of the Anabaptist tradition. To insist upon placing the Church in the center means a new sense of mission. With it goes a fuller understanding of the forces that have helped shape our modern world. The urge to separate ourselves from the world is placed over against our Christian involvement in the historic process. Here the author writes with insight according to the needs of his own constituency. This book deserves careful study.

JACOB F. BA

Lincoln, Nebraska

THE MINISTER'S HANDBOOK OF DEDICATIONS

By William H. Leach. Abingdon, 1961. pp. \$2.00.

Until I read this excellent and comprehensive treatise, I had not realized how much richer life would be if more of our activities and sessions were dedicated by public service of praise and thanksgiving to God, the giver of all good things. Dr. Leach, the author, occupies an advantageous position to give us this message, for he has not only his own long and rich ministerial experience to draw upon, but as the editor and publisher of *Church Management* for thirty-seven years he has been able to review hundreds of manuscripts from all parts of the country representing many different denominations, and to select the best for this *Minister's Handbook of Dedications*.

The suggested dedication programs include not only churches and their lands and equipment, but public buildings, camps, homes, and numerous other types of memorials. Appropriate Scripture verses, poetry, litanies, hymns, and prayers are offered for the fifty-five programs selected, all of which make this book a treasurehouse of reference for various types of dedicatory services.

ROBERT CASH

Former Business Manager
The Chicago Theological Seminary

FOR THEOLOGICAL SEMINARY LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

one book may be drawn at a time and may be kept three weeks from the date received. Postage both ways is to be paid by the borrower and is payable in stamps on the book. The postage rate is 4 cents for the first pound *plus* 1 cent for each pound. The package should be marked "Library Materials."

of the recent acquisitions:

DANIEL, NORMAN. Islam and the West
HUMPHREYS, CHRISTMAS. Zen Comes West
KRAEMER, HENDRIK. World Cultures and World Religions:
The Coming Dialogue
LIN, YUTANG. ED. The Wisdom of China and India

BECK, LEWIS W. Six Secular Philosophers
FROMM, ERICH. Marx's Concept of Man
SCHELER, MAX. On the Eternal in Man
STACE, W. T. Mysticism and Philosophy

History

COMFORT, WILLIAM W. Quakers in the Modern World
ESCOTT, HARRY. A History of Scottish Congregationalism
MILLER, PERRY. The New England Mind
SMITH, H. SHELTON. American Christianity. vol. I

BRUCE, FREDERICK F. The English Bible. A History of Translations
DENTAN, ROBERT C. The Design of the Scriptures
GRANT, FREDERICK C. Translating the Bible

tament

CUNLIFFE-JONES, H. The Book of Jeremiah (Torch Bible Commentaries)
GELIN, ALBERT. The Religion of Israel
KUHL, CURT. The Prophets of Israel
RAD, GERHARD VON. Genesis. A Commentary
VRIEZEN, TH. C. An Outline of Old Testament Theology

estament

CARRINGTON, PHILIP. According to Mark
GAERTNER, BERTIL. The Theology of the Gospel of Thomas
JOHNSON, SHERMAN E. A Commentary of the Gospel According to St. Mark
LUETHI, WALTER. St. John's Gospel
LUTHER, MARTIN. Lectures on Romans (Library of Christian Classics)
THROCKMORTON, JR., BURTON H. Romans for the Layman
THROCKMORTON, JR., BURTON H. Study Guide on Romans

ANS J. VAN DER BENT, *Librarian*

